

AY IS THE WORLD---OUR COUNTRYMEN ARE ALL  
BOSTON. FRIDAY. NOVEMBER 17, 184

last time, we call upon you to come out of the councils of the slave-owners, and at all events, to free yourselves from participating in their guilt. Irishmen, I call on you to join in crushing slavery, and in giving liberty to every man, of every caste, creed and color.

DANIEL O'CONNELL,  
*Chairman of the Committee.*

Mr. O'Connell wished to observe that this composition was his own. (Hear, hear.) He, of course, submitted it to the Committee before bringing it up, and it was unanimously approved of by them. There was one remarkable circumstance connected with it, and it was this; that while he was dictating it to Mr. Daunt, who was good enough to take it down, Hogan the sculptor was modelling his statue, so that he was standing for Hogan, and denouncing slavery in the same moment. (Hear, hear, and cheers.) Be it for the same purpose, said the writer of that address, (loud cheers,) for he longed to see the day when Irishmen all over the world would unite in repudiating with scorn and indignation the execrable doctrine that man can, under any circumstances, be the tyrant of his fellow-man. (Hear.) Before sitting down, he wished just to observe, that he had made to say, by one of the newspapers, that all the resolutions of the Convention were filled by Irishmen, or something to that effect. He had said nothing of the kind; what he said was, that many Irishmen in America had risen to the highest offices of the State, by their merit and energy, and the fact was undeniable. (Hear, hear.) He begged leave to move that the address be received and acted on by the association. (Hear, hear.)

Mr. Gordon, in seconding the resolution, mentioned the address, and it was peculiarly painful to think that Irishmen should sanction this horrible system—the predecessor of almost the whole

cessors of some Irishmen in America, had at a former period been exported and treated as slaves. He had documents in his possession which showed that to single individuals, licenses had been granted to export so many as 5000, 3000, and 2000 Irishmen each as slaves, who were exported accordingly to the West Indies and other places. It was the more painful to reflect on their conduct when it was considered that they themselves had exchanged the oppression of their native country for a more agreeable treatment for a happy, free, and prosperous refuge in the United States.

The question was put from the chair, and carried amid unanimous acclamation.

---

## COMMUNICATIONS.

**Use the Present Opportunity.**

Will those persons, who think it is not time to do any thing about abolition yet, be pleased to tell us when it will be time? The pressure of a great evil is lightened, and the anguish of a severe suffering abated, by looking forward to an hour when it will cease. If we are obliged to bear heavy burdens without a prospect of relief, our spirits sink beneath their loads. But let a ray of hope gild the horizon, and a source of relief be pointed out, and the intervening portion of time seems almost happy; we live in the future, and bear with patience and resignation the trials of the present. But when will this

rod of the oppressor will be broken, and the oppressor will be broken. And the oppressed will be placed to take place, or different circumstances from these in which we are now placed surround us, before a successful effort can be made for the freedom of the slave, those who know so well that *now* is not the proper time, ought to inform us what these events or circumstances are, which will be the time, when, perhaps they would be more calm and gentle, willing to wait God's time, and to believe that his colored children are now suffering, only because he sees it best that they should do so; and that hereafter, when we have an ample recompense for all that we are now enduring, we will be able to do the mean time, have see no duties to perform toward them? Has not our Creator committed to us the charge of those who have received less of this world's goods than ourselves? And will he not call to account those who are looking supinely on, while sighs, groans, and tears are being shed, and blood is being run up as witnesses against us?

*'It is not time yet.'* But when will it be time? Has the demon of oppression received permission to reign in our land for a stated term? If so, when is the time to expire? Those who know that *now* is not the right time to rise in rebellion against him, should tell us.

The framers of our Constitution permitted slavery to continue a little longer, believing that a more convenient season would appear for doing away with it entirely. More than thrice the term contemplated

*gradually loosening, and slaves gradually rising to take their stand among freemen?* Have not all the evils that would have attended emancipation then, increased to a tenfold degree? Will those who have been so long and absolute power from a long line of ancestors be more ready to resign it, than persons who must have felt that they and their immediate progenitors held it by an unjust title? Are the community growing more simple in their tastes and habits? Will they at some future time be more ready to do without the use of gold and silver, which slave labor enables them to enjoy? Are they growing more virtuous, humble and self-denying? Will they hereafter need less the unrelenting slave, on whom they can let loose all those passions which they are obliged to restrain in their intercourse with the free citizen? Is the love of money declining? Will the slaveholder be less willing to give up what he considers his property than at present?

Those who are sure that the rash conduct of the abolitionists injures the cause they are endeavoring to promote ought to consider that they are doing very wrong. No one would waste his strength in giving premature blows, if he knew when the precise moment would arrive for striking with effect.

Persons who are confident that abolitionists are wrong, ought to reveal the secret of what is right; and to do this they should be careful to say nothing any thing better than what is now doing can be reasoned out.

They can be convinced that they are taking a wrong or circuitous road to reach that object, most gladly will they be guided to the right way, and those who refuse to guide, should cease to censure.

Evils of long standing draw after them a train of consequences, which cannot be averted by their removal. The sin of slavery has long been allowed in our land. That its withering effects will be felt, long after emancipation has taken place, is what we know of any thing of human nature or of history can doubt. The limbs which have been chained in a dungeon cannot, in the first moment of their freedom, possess the vigor and firmness which the constant use of slavery has been giving; or the eye that has been deprived for a season of the light of heaven, at once gaze steadily upon its brightness.

When the responsibilities of life are committed to those who have so long been prevented from assuming them; when the moral powers of a large population have been taught little of the distinction between right and wrong; when we are to exercise sin and suffering must abound for a time. But will delay prevent these troubles? Are not the causes which will produce them daily and hourly increasing? Instead of attempting to fly from what we cannot escape, will it not be wiser to meet it in the face, and to receive as the punishment of our past disobedience; and endeavor, by our future conduct, to hasten the happy time when 'the will of God shall be done on earth, even as it is done in heaven'?

M. H. A.







## THE LIBERATOR

BOSTON:

FRIDAY MORNING, NOVEMBER 17, 1843.

## IRISH REPEAL

AND  
AMERICAN SLAVERY!  
Grand Meeting at Faneuil Hall,  
on SATURDAY EVENING, Nov. 18th, 1843.

The friends of Universal Liberty, who sympathize with the American slave, and with the oppressed people of Ireland in their peaceful struggles against British tyranny, of whatever sect or party, are invited, one and all, to assemble in Faneuil Hall, on SATURDAY EVENING, November 18th, 1843, at 7 o'clock, to listen to

## A VOICE FROM IRELAND.

In the form of an Address on the subject of AMERICAN SLAVERY, written by DANIEL O'CONNELL, and unanimously adopted by the Dublin Repeal Association, in reply to the proposal of the Repeal Committee of Cincinnati, and to take such action respecting said Address as its character and the circumstances in which it has been put forth may require.

Friends! if you have the name of your great leader and champion, come to the Old Cradle of Liberty and listen to what he has so recently said of American Slavery, and of those who, under the guise of pretended zeal for the welfare of your native country, are endeavoring to blind your eyes to the crimes of that diabolical system, and keep you from expounding the cause of mercy and justice in the land of your adoption.

Several distinguished friends of Human Rights will address the meeting.

FRANCIS JACKSON, }  
WM. LLOYD GARRISON, } Committee.  
OLIVER JOHNSON, }  
Boston, Nov. 15, 1843.

## Celebration at Philadelphia.

The American Anti-Slavery Society was formed in Philadelphia, at the celebrated Convention which was held in that city on the 4th, 5th and 6th of December, 1833. At its last annual meeting, a resolution was adopted, recommending the celebration of its first decade in Philadelphia, in December next. An official call for this grand commemorative meeting has been put forth, and the abolitionists of the country are earnestly invited to be present.

It is hoped that they will respond to the summons with alacrity, at least so far as to ensure a spirited and crowded gathering; for the occasion will be one of deep, solemn, thrilling interest, and a retrospect of the past with a comparison of the present will create the strongest heart feelings, and excite to more vigorous and determined action in the cause of enslaved and despised humanity.

It is far from being true, we think, that the great mass of those who patronize this 'scientific' destroyer of purity and family happiness, feel any moral aversion to him on account of his immorality. They have given no evidence, at any time or in any manner, that they abhor the perfidious deed, or that they think any less of the perpetrator of it. Thus they are strengthening the hands of the wicked, corrupting the tone of public morals, and glossing over licentiousness in the plea of scientific ability and public utility.

But Dr. Lardner is lecturing with 'Russell's Planetarium,' which gives a wonderful view of the heavens, and is a very brilliant affair! As if the Planetarium alighted the morality of the question, or, by its light reflected lustre on the character of the lecturer! No doubt Dr. L. has hit on a very ingenious plan to turn off the attention of the public from himself, by securing this interesting work of art, and making use of various optical devices to illustrate his lectures; but the thoughtful and earnest friends of virtue will not be enticed into a public sanction of his career by such contrivances, notwithstanding he is such an adept at seduction.

It is necessary that the 'Planetarium' should be exhibited and explained by an unbiassed auditor; if so, will it not promote science at the expense of purity? Unquestionably, Dr. Lardner is a man of fine talents, and capable of communicating to the public much useful knowledge; though we are inclined to think he has more credit for scientific genius and learning than he really deserves. But his fine talents and attainments only serve to deepen the infamy of his domestic career, to leave him without excuse, and to make his example the more dangerous.

The land is full of pollution. In the slave States, lewdness is the general rule, purity the exception. Nearly three millions of human beings are there forced to be as the brutes that perish, without marriage, and deprived of all virtuous protection. Concubinage, polygamy, fornication, adultery, and incest, are not regarded as crimes among the slaves, nor among their profligate owners. The moral contagion affects the whole country. In the free States, licentiousness abounds to a fearful extent, and few there are, as journalists or pulpit preachers, who dare to speak out plainly and boldly on the subject. We put it to the sober conviction of the pure in heart, whether the popular reception of Dr. Lardner is not the evidence of a lack of public virtue—and whether it is not calculated still further to demoralize the public mind, in relation to this damning crime? Can they innocently allow their 'astronomical' curiosity, or desire for 'planetary' instruction, to force them into a position that apparently makes adultery a venial offence, or, rather, not even a blemish on the character?

When Dr. Lardner first came to this city, we bore our testimony against him as a man unworthy of public encouragement, and we renew that testimony now that he is once more among us.

Where are the guardians of public morals in Boston, that nothing is heard from them respecting this great matter? Where are the clergy, those 'prophets' watchmen on the walls of Zion, who profess to be such sticklers for the Decalogue and the decencies of public life, that they are dumb at the very moment their voices should be heard in thunder-tones of warning, reproof, and rebuke? If an abolitionist had committed Lardner's crime, and ventured to stand forth unrepentant, either to give astronomical instruction or plead for the abolition of slavery, doubtless their mouths would be opened, and their indignation would exceed all power of speech! The guilty wretch would be compelled, by the storm they would excite, to take refuge in the deepest retirement.

Even 'Russell's Planetarium' would not be huge enough to form a shield of protection to him against their fiery darts. Ah! none like better to believe than for an evil purpose, that 'circumstances alter cases.'

By his course of conduct, from the first hour of his criminality up to the present time, Dr. Lardner stands before the public and the world as affirming, that seduction is no crime; that adultery is no crime; that robbing a loving husband of his wife is no crime; that alienating a mother from her children is no crime. Nay, he deems the whole affair so paltry, that he disdains to regard it as an imputation on his character. He practically asserts that the obligations of marriage are not sacred, but may be dispensed with at will, and that the necessities of a lustful disposition. Yet the women of Boston flock to his lectures, and the men are equally forward to patronize him—all for the sake of science, and to get a glimpse at—Russell's Planetarium!

The population of the flourishing city of Chicago is estimated at 3800. During the present season, from 200 to 250 new buildings have been erected, many of them very handsome brick ones.

It is this sturdy attitude of prodigy, on the part of Dr. Lardner, that deepens the hue of his guilt, and makes him a peculiarly dangerous man.

If we have mistaken any of the facts in the case, or done any wrong in these animadversions to the character of Dr. L., we shall rejoice to be enlightened, and will gladly make a full and prompt acknowledgment of our error.

N. B. Dr. Lardner gave a lecture on Sunday evening last, at the Melodeon, in which he attempted to reconcile the scriptures with the discoveries of science. It was a pious effort on a holy day. In the course of his remarks, we are told, on being applauded, he gravely requested the audience to abstain from all such manifestations on that occasion, though they would not be unacceptable on any other evening. Should not this fact 'hide a multitude of sins,' and lead to a public recognition of the Dr's piety?

The Anti-Slavery Standard.

In the last number of the Standard, Mr. Child publishes the correspondence which took place between himself and a portion of the Executive Committee of the American A. S. Society, relative to his becoming the editor of that paper. In his letter to him, they state, that at the last annual meeting of the Society, 'the most inflexible determination was universally expressed, never to permit the Standard to be managed or modified in the slightest degree, in such a way as to give pleasure either to high, democratic, or Liberty party leaders; to seceders from the American Society, or to half-way abolitionists. Especially from our official paper must all effort be banished to make out a good case for either political party. Justice to the slave requires the condemnation of both; and the columns of the Standard are too precious to be given to the trifling task of demonstrating a grain of wheat in two bushels of chaff.'

Mr. Child, in his reply, after stating that he must occupy the editorial chair of the Standard, if at all, in full freedom to speak on all subjects connected with the anti-slavery enterprise as his conscience and judgment might dictate, adds—

'I have for several years voted for a thorough loco candidate, in this country, whom I knew, also, to be a thorough abolitionist, in preference to his wing adversary; and this in reference to a principle unalterably fixed in my mind; and I have, during the same years, abstained from voting or given scattering votes, if I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis, and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, a colored man, for lieutenant-governor! Nevertheless, I have not, and do not think I ever shall, come out of the political party which I deem the least objectionable. If that party at any time nominates an abolitionist for office, I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate any anti-slavery obligation by communicating and meeting with them.'

It is this sturdy attitude of prodigy, on the part of Dr. Lardner, that deepens the hue of his guilt, and makes him a peculiarly dangerous man.

If we have mistaken any of the facts in the case, or done any wrong in these animadversions to the character of Dr. L., we shall rejoice to be enlightened, and will gladly make a full and prompt acknowledgment of our error.

N. B. Dr. Lardner gave a lecture on Sunday evening last, at the Melodeon, in which he attempted to reconcile the scriptures with the discoveries of science. It was a pious effort on a holy day. In the course of his remarks, we are told, on being applauded, he gravely requested the audience to abstain from all such manifestations on that occasion, though they would not be unacceptable on any other evening. Should not this fact 'hide a multitude of sins,' and lead to a public recognition of the Dr's piety?

## The Anti-Slavery Standard.

In the last number of the Standard, Mr. Child publishes the correspondence which took place between himself and a portion of the Executive Committee of the American A. S. Society, relative to his becoming the editor of that paper. In his letter to him, they state, that at the last annual meeting of the Society, 'the most inflexible determination was universally expressed, never to permit the Standard to be managed or modified in the slightest degree, in such a way as to give pleasure either to high, democratic, or Liberty party leaders; to seceders from the American Society, or to half-way abolitionists. Especially from our official paper must all effort be banished to make out a good case for either political party. Justice to the slave requires the condemnation of both; and the columns of the Standard are too precious to be given to the trifling task of demonstrating a grain of wheat in two bushels of chaff.'

Mr. Child, in his reply, after stating that he must occupy the editorial chair of the Standard, if at all, in full freedom to speak on all subjects connected with the anti-slavery enterprise as his conscience and judgment might dictate, adds—

'I have for several years voted for a thorough loco candidate, in this country, whom I knew, also, to be a thorough abolitionist, in preference to his wing adversary; and this in reference to a principle unalterably fixed in my mind; and I have, during the same years, abstained from voting or given scattering votes, if I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis, and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, a colored man, for lieutenant-governor! Nevertheless, I have not, and do not think I ever shall, come out of the political party which I deem the least objectionable. If that party at any time nominates an abolitionist for office, I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate any anti-slavery obligation by communicating and meeting with them.'

Is it an indication that Mr. Child is a Whig partisan, or a 'Clay advocate'? When he says that he does not deem it to be his duty to leave the Whig party, he does not mean that he will give his vote for the party nominations, excepting they are thoroughly anti-slavery; for, with him, anti-slavery is number one. We have unbounded confidence in his honest determination to sacrifice all party predilections on the altar of humanity; but we think he has not done justice to his own views, on this subject, since he became editor of the Standard.

## Regeneration of Society.

That the evils of society are both multitudinous and multifarious—too dreadful to be contemplated by any human heart without sensations of extreme anguish—we do sorrowfully acknowledge; but that they spring primarily and unavoidably from external causes, and not from the evil propensities of mankind, we do not believe. Outward circumstances do indeed frequently and extensively exert a disastrous influence on the feelings and actions of people; but the creator or cause of these circumstances have not been either Nature or a beneficent Creator, but 'an evil heart of unbelief'—an unwillingness to perform right actions—an almost universal disposition to reject the golden rule as an unsafe rule of action—a disregard of the laws of being—a contempt of the commands, and a distrust in the promises of God. They are merely effects naturally proceeding from inward causes, streams flowing from a corrupt fountain, the evil fruits of a corrupt tree. They can be essentially changed only by an internal regeneration—a crucifixion of human selfishness—the same mind prevailing among men, that was in Christ Jesus. That there is an unequal distribution of wealth among men, is lamentably true; still, this is only the outward symptom of an inward disease—the remedy for which is a compliance with the injunction, 'Lay not up for yourselves treasures on earth; and the substitution of the spirit of disinterested benevolence for that of covetousness. Nothing, in our opinion, but the adoption of Christianity, as exemplified in the life of Christ, can effectually regenerate society, bring down the lofty and exalt the depressed, crush and extirpate every form of spiritual or political tyranny, stop the effusion of blood, fill the earth with peace and good will, and settle all doubts or disputes in regard to the products of the earth, or the possession of the soil. At no period of time, or stage of human progress, can Christianity be superseded in the meekness and greatness of its spirit, in the benevolence of its desires, in the magnanimity of its deeds, in the goodness of its purposes, in the justice of its requirements, or in the excellence of its results. It shall yet triumph over all opposition, and prove to be the only panacea adapted to heal and save a perishing world.

Capital Punishment.

The friends of humanity and reform, in this Commonwealth, should resolve to make such a demonstration of public sentiment, in the shape of petitions to the next Legislature, for the abolition of capital punishment, as to once secure the co-operation of that body. Reader, write a petition without delay, and get as many signatures to it in your town and neighborhood as possible. You cannot begin too soon.

Some extracts from a very important parliamentary paper, on this subject, are given on our last page. They prove conclusively, that 'the crime of murder flourishes most under a system of invariable execution—that it prospers more than when the mercy of the Crown interposes with commutations of sentence—that it prospers more than under acquittals on the ground of insanity—and, lastly, that it even thrives better than under a total failure of justice through the acquittal of all who stand charged with the crime.'

On the same page may be seen a shocking account of the execution of an old man, aged 84, in Scotland who solemnly protested to the last that he was an innocent man.

We have received a communication from New Bedford, signed 'Henry Johnson,' in reply to one which appeared in the Liberator a short time since, signed 'A New-England Abolitionist'—but it is too incorrectly written, and too abusive, for a place in our columns. To suppress it is an act of kindness to the author. We can tell him that 'A New-England Abolitionist' is as faithful a friend of the cause of the slave as walks on the soil of the republic, and that his insinuations and charges against him are ridiculous and groundless. He complains that he has written letters for the Liberator, which have not been published. It is probably his misfortune, rather than his fault, that he is not qualified to write for the public eye; but it is not account, solely, that we have not felt willing, either to raise a laugh at his expense, or to burden our columns, by printing what he has sent us.

EDMUND QUINCY, President.

The population of the flourishing city of Chicago is estimated at 3800. During the present season, from 200 to 250 new buildings have been erected, many of them very handsome brick ones.

It is this sturdy attitude of prodigy, on the part of Dr. Lardner, that deepens the hue of his guilt, and makes him a peculiarly dangerous man.

If we have mistaken any of the facts in the case, or done any wrong in these animadversions to the character of Dr. L., we shall rejoice to be enlightened, and will gladly make a full and prompt acknowledgment of our error.

N. B. Dr. Lardner gave a lecture on Sunday evening last, at the Melodeon, in which he attempted to reconcile the scriptures with the discoveries of science. It was a pious effort on a holy day. In the course of his remarks, we are told, on being applauded, he gravely requested the audience to abstain from all such manifestations on that occasion, though they would not be unacceptable on any other evening. Should not this fact 'hide a multitude of sins,' and lead to a public recognition of the Dr's piety?

The Anti-Slavery Standard.

In the last number of the Standard, Mr. Child publishes the correspondence which took place between himself and a portion of the Executive Committee of the American A. S. Society, relative to his becoming the editor of that paper. In his letter to him, they state, that at the last annual meeting of the Society, 'the most inflexible determination was universally expressed, never to permit the Standard to be managed or modified in the slightest degree, in such a way as to give pleasure either to high, democratic, or Liberty party leaders; to seceders from the American Society, or to half-way abolitionists. Especially from our official paper must all effort be banished to make out a good case for either political party. Justice to the slave requires the condemnation of both; and the columns of the Standard are too precious to be given to the trifling task of demonstrating a grain of wheat in two bushels of chaff.'

Mr. Child, in his reply, after stating that he must occupy the editorial chair of the Standard, if at all, in full freedom to speak on all subjects connected with the anti-slavery enterprise as his conscience and judgment might dictate, adds—

'I have for several years voted for a thorough loco candidate, in this country, whom I knew, also, to be a thorough abolitionist, in preference to his wing adversary; and this in reference to a principle unalterably fixed in my mind; and I have, during the same years, abstained from voting or given scattering votes, if I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis, and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, a colored man, for lieutenant-governor! Nevertheless, I have not, and do not think I ever shall, come out of the political party which I deem the least objectionable. If that party at any time nominates an abolitionist for office, I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate any anti-slavery obligation by communicating and meeting with them.'

Is it an indication that Mr. Child is a Whig partisan, or a 'Clay advocate'? When he says that he does not deem it to be his duty to leave the Whig party, he does not mean that he will give his vote for the party nominations, excepting they are thoroughly anti-slavery; for, with him, anti-slavery is number one. We have unbounded confidence in his honest determination to sacrifice all party predilections on the altar of humanity; but we think he has not done justice to his own views, on this subject, since he became editor of the Standard.

That the evils of society are both multitudinous and multifarious—too dreadful to be contemplated by any human heart without sensations of extreme anguish—we do sorrowfully acknowledge; but that they spring primarily and unavoidably from external causes, and not from the evil propensities of mankind, we do not believe. Outward circumstances do indeed frequently and extensively exert a disastrous influence on the feelings and actions of people; but the creator or cause of these circumstances have not been either Nature or a beneficent Creator, but 'an evil heart of unbelief'—an unwillingness to perform right actions—an almost universal disposition to reject the golden rule as an unsafe rule of action—a disregard of the laws of being—a contempt of the commands, and a distrust in the promises of God. They are merely effects naturally proceeding from inward causes, streams flowing from a corrupt fountain, the evil fruits of a corrupt tree. They can be essentially changed only by an internal regeneration—a crucifixion of human selfishness—the same mind prevailing among men, that was in Christ Jesus. That there is an unequal distribution of wealth among men, is lamentably true; still, this is only the outward symptom of an inward disease—the remedy for which is a compliance with the injunction, 'Lay not up for yourselves treasures on earth; and the substitution of the spirit of disinterested benevolence for that of covetousness. Nothing, in our opinion, but the adoption of Christianity, as exemplified in the life of Christ, can effectually regenerate society, bring down the lofty and exalt the depressed, crush and extirpate every form of spiritual or political tyranny, stop the effusion of blood, fill the earth with peace and good will, and settle all doubts or disputes in regard to the products of the earth, or the possession of the soil. At no period of time, or stage of human progress, can Christianity be superseded in the meekness and greatness of its spirit, in the benevolence of its desires, in the magnanimity of its deeds, in the goodness of its purposes, in the justice of its requirements, or in the excellence of its results. It shall yet triumph over all opposition, and prove to be the only panacea adapted to heal and save a perishing world.

## Another Voice from Ireland:

On the first page will be found an Address on the subject of American Slavery, written by DANIEL O'CONNELL, and put forth by the Dublin Repeal Association. It is a masterly production, which ought to be circulated by thousands in every town and village in the country, and particularly among our Irish fellow-citizens. By a notice in another column, it will be seen that this Address is to be read in Faneuil Hall, on Saturday evening next. Let there be a grand rally of the friends of impartial liberty on that occasion. The address will also be published in pamphlet form in the course of a few days, and we earnestly entreat abolitionists to come forward and purchase large quantities for distribution. They will be sold at \$1.00 per hundred for this purpose.

The Rhode-Island Anti-Slavery Society, has been holding its meeting at Providence. Mr. Garrison, the chief speaker, declared strongly against all political action on slavery. The ground taken was, government is too corrupt to touch. The Church was also to be left alone for the same reason. Very well.—N. Y. Tribune.

The ground that we took was, briefly this—that the compact between the North and South is too impious to be sustained for one moment; and that a dissolution of the Union, and consequently, a withdrawal from all political connexion with the government, constituted the highest test, politically speaking, of anti-slavery duty and consistency.

Instead of saying that the pro-slavery Church of this country ought to be let alone, we declared it to be the duty of abolitionists to come out from it, and to assail it even to extermination. Is the Tribune prepared to add to this, 'Very well'?

MAGNANIMOUS. The New-York Tribune publishes a very fair notice of the late anniversary of the Non-Resistance Society, in this city, and also of the principles and doctrines maintained by the Society, with copious extracts from the Declaration of Sentiments. [See last page.] This is a specimen of magnanimity extremely rare on the part of the political press in this country, especially in relation to the Non-Resistance enterprise. The Tribune is one of the best daily papers in the United States, but its advocacy of the election of Henry Clay is a deep stain on its character, and a serious drawback on its usefulness.

SEARS' FAMILY MAGAZINE. The numbers of this valuable publication for November and December contain numerous embellishments, with a large amount of solid and useful reading. The first volume is thus completed, and certainly no subscriber to it will be able to say that he has not received a rich equivalent for the price of subscription. How such an immense amount of reading can be afforded, in such style and with so many ornamental engravings, at the low price of two dollars a year, it is difficult to understand, except on the supposition that this Magazine has a vast circulation among the people. The enterprising Sears has produced a mighty revolution in printing, and deserves to be recognized as a benefactor of the PEOPLE.

## Norfolk County A. S. Society.

The Norfolk County Anti-Slavery Society held its semi-annual meeting at Milton, in the Town Hall, on Thursday, Nov. 9th. A large number of members and friends from all parts of the county, and of the inhabitants of Milton, were in attendance throughout the day, and particularly in the evening. After the meeting had been called together by the President, prayer was offered by Rev. Edwin Thompson. Wendell Phillips, Sophia Ford, and John Rand were appointed a Business Committee, and reported the following resolutions, which were discussed at length, and with much ability, by Messrs. Phillips, Thompson, Henry Clapp, Jr., J. M. Spear, Quincy, Brett, Blanchard and others, and adopted:

Resolved, That no perverted logic, no wicked law, no unrighteous proscription can make it right for one man to convert another into a chattel, and deprive him of his natural rights to his own body and soul; and to his domestic and social relations; but that the holding of man as property is, under all circumstances, and in every imaginable case, a sin against God and an outrage against man, which should be immediately repented of and abandoned.

Resolved, That not only the rights of the slave, but the safety and true interest of the master, and the honor and prosperity of the country demand the immediate and unconditional abolition of American slavery.

Resolved, That while the physical force of the Union stands pledged to sustain the existing order of things at the South—while the Constitution binds us to restore the fugitive slave to his master—while the public opinion of the free States fails to rebuke a great national sin—while both the great parties take heed of the existence of slavery in the capital of the nation—while the judiciary, the army, the navy, the diplomacy of the country are, when occasion requires, for the service of the slaveholders, the sinners are as guilty, if not more so, as the slaveholder of the South.

Resolved, That (while the North retains her present religious and social influence in the Union)—that prejudice against color which dooms the colored man to mental employment—shuts him out of schools, churches, lyceums, and society, except upon degrading conditions, and treats him as a being of inferior species, is the corner-stone of the slave system—and while in a great degree responsible for the existence of slavery, and while we allow it a place, in our own breasts, we forfeit all claim to the character of abolitionists.

Resolved, That the physical sufferings of the slave, but the effects of his condition upon his moral and religious well-being, are with us the strongest motive to effort in his behalf; therefore,

Resolved, That while his cause stands abandoned by the Church and unaided by the great mass of our fellow-citizens, it has the greater claim upon our sympathy and support.

Resolved, That when we consider the mighty work to be done—the regeneration of a great people—the small number and feeble resources of those whose hearts are stirred to undertake it—the palmy of hostile interests and passions opposed to them—we feel compelled to dedicate our man energies to the emancipation of the American bondman.

Whereas, slavery is 'the sum of all villainy,' and necessarily involves the violation of almost every one of the Divine Laws; and whereas, American slavery is, in the words of John Wesley, 'the vilest beneath the sun'; therefore,

Resolved, That the church or the minister that refuses to treat the crime of slaveholding, its perpetrators, abettors and apologists, with the same denunciation and same discipline which they apply to the single crimes that go to make it up, has no claim to be considered as a church of Christ, or a minister of the Gospel, recent to their own professions, and are convicted out of their own mouths of the grossest hypocrisy.

The Milton abolitionists extended their hospitality in the most liberal manner to the friends from other towns. Excellent singing from some friends from Hingham, and others, interspersed the exercises. The occasion was one of great interest and encouragement. It afforded fresh proof of earnest and deep feeling on the subject of their duties in regard to slavery on the part of the abolitionists of Norfolk, and of unfeigned willingness on the part of the people to listen to the truths of the anti-slavery gospel.

## EDMUND QUINCY, President.

JOSIAH P. MARSHALL, Recording Sec'y.

A statue of Franklin, costing \$43,000, has been placed in the court-house at Chambersburg, Pa.

## Rights of Northern Seamen.

The following letter, signed by a large number of the most respectable citizens of Boston, in relation to the imprisonment of northern colored seamen in southern ports, was sent to Governor Morton in September last. After a delay of several weeks, Gov. Morton appointed, 'by the individuals recommended by the abolitionists of this city, or by the merchants, but Messrs. John A. Maybin, of New-Orleans, and B. F. Hunt, of Charleston, agents for the Commonwealth in the case of imprisoned colored seamen from this State. We know nothing of those individuals, but we are apprehensive that they will prove to be little better than 'men of straw,' though the Post says, (and its testimony is good for nothing in this case,) that they are gentlemen of elevated and philanthropic character. It is idle to suppose that our colored seamen will be allowed to enjoy their rights in the midst of slavery. When has the South ever regarded any decision of the U. S. Supreme Court, that conflicted with her wishes? What did Georgia do with the verdict of that Court, in regard to the Cherokee question? She scornfully trampled it in the dust, and the government tamely acquiesced. The true remedy is, a repeal of the Union. Up with that standard to the breeze!

To his Excellency, MARCUS MONROE, Governor of the Commonwealth of Massachusetts:

The undersigned, citizens of Massachusetts, respectfully represent that the season is now approaching when it is important for this State to have an agent in the ports of Charleston and New-Orleans, for the purpose specified in the resolves passed on the 24th day of March last, entitled 'Resolves relating to the improvement of citizens of this Commonwealth in other States.'

We therefore respectfully request that you will appoint an agent who shall forthwith proceed to those ports.

Boston, Sept. 1843.

Benjamin Rich, J. Ingersoll Bowditch, Caleb Loring, J. Thomas Stevenson, S. H. Rich, Samuel May, J. D. Wilson, Samuel Appleton, Wm. Sturgis, Henry G. Rice, Abel Adams, S. C. Gray, P. R. Dalton, James K. Mills, Ozaia Goodwin, S. Austin, Jr., B. A. Gould, George Hall, P. T. Jackson, Thomas B. Wales, James Ingersoll, Theodore Chase, Benjamin Willis, John Dorr, Thomas B. Curtis, Henry Oxnard, John D. Bates, Henry Cabot, William Appleton, B. R. Curtis, Charles G. Loring, George T. Curtis, W. W. Story, F. C. Loring, N. I. Bowditch, Thaddeus Nichols. The effort was a happy one. A notice of the and, and familiar with the growth of the West, he referred eloquently to its past progress and its present advancement.

The Mayor's address was received most enthusiastically, and was applied to with great interest. Adams spoke in reply in a manner characteristic of all true greatness—with simplicity, directness and earnestness. His heart was full. He felt what he had said, and others felt for him. More especially was this the case, when he replied to the Mayor's allusion to his venerated father, in tones and a language so touchingly eloquent. It produced a thrill in the mighty multitude, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned in the hall, when he spoke of his father.

Warm was the greeting of the people when Mr. Adams concluded! Hearty and enthusiastic his reception! One deafening shout spoke out their joy and the honesty of their welcome!

Early on the morning of Tuesday last, ex-President Adams arrived at Erie and was received with a salute of artillery. A great crowd of people was assembled upon the wharf, and the venerable man was escorted by the citizens of Erie to the residence of the Mayor, where he was welcomed by the Hon. Thomas H. Hill. Mr. Adams' reply was brief but touching, and it closed the multitude thronged around to exchange salutations with him. The ladies, too, were present in great numbers, and in nothing was their sympathy



